

BACKACHE "GETS ON THE NERVES"

Many who suffer from backache and weak kidneys are unnaturally irritable, fretful and nervous. Not only does constant backache "get on the nerves," but bad kidneys fail to eliminate all the uric acid from the system, and uric acid irritates the nerves, keeping you "on edge" and causing rheumatic, neuralgic pains. Doan's Kidney Pills cure these ills by curing the kidneys. Here's proof:

An Iowa Case:

Mrs. J. Hunt, 1088 5th St., Fairfield, Ia., says: "For thirty years I suffered from kidney trouble. I had severe backaches, headaches and dizzy spells and my limbs ached so I couldn't walk. Doan's Kidney Pills cured me when everything else failed. I cannot praise them too highly."

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FOSTER-MILBURN CO., Buffalo, New York

Sound One.

"What's your objection to my labor theory?"
"It won't work."

Dr. Pierce's Pellets, small, sugar-coated, easy to take as candy, regulate and invigorate stomach, liver and bowels. Do not gripe. Adv.

Table for Borrowers.

An Arab went to his neighbor and said: "Lend me your rope."
"I can't," said the neighbor.
"Why can't you?"
"Because I want to use the rope myself."

"For what purpose?" the other persisted.
"I want to tie up five cubic feet of water with it."

"How on earth," sneered the would-be borrower, "can you tie up water with a rope?"
"My friend," said the neighbor, "Allah is great and he permits us to do strange things with a rope when we don't want to lend it."—Boston Evening Transcript.

Too Much of a Good Thing.

"I was very happy," said the professor, "when, after years of wooing, she finally said 'Yes.'"
"But why did you break the engagement so soon after?" asked his friend.
"Man, it was she that dissolved it."
"Really?" said the friend. "How did that happen?"
"It was due to my accursed absent-mindedness. When, a few days later, I called at her home, I again asked her to marry me."—Youth's Companion.

His Turn Next.

Little Boy (who has just seen his mother dismiss the servant for staying away from home the previous night five or six hours without leave):—Mamma, wasn't it very wrong in Mary to stay out so late?

Mamma (indignantly)—Yes, Charlie, and very impudent, too, she was. But I won't keep such a person in my house.

Little Boy—When are you going to dismiss papa?

The Best She Could Do.

"Why don't you want to let me hold your hand?"

"What good would it do you to hold my hand?"

"It would make me glad and give me courage, perhaps, to say something that—that I—er—"

"There, please hold both of my hands."

FOR THE LIGHTER REPAST

Cheese Dessert and Genoa Ramekins Meant to Follow More Substantial Dishes.

Cheese Dessert—Melt a piece of butter as large as an egg in a coffee cupful of milk. Pour this over three-quarters of a pound of bread crumbs and half a pound of grated cheese. Soak 20 minutes. Add four eggs well-beaten and a pinch of salt. Put into a well-buttered dish and bake three-quarters of an hour.

Genoa Ramekins—Slice bread lengthwise the loaf; beat two eggs and one-half pint milk together; add level saltspoonful of salt; pour the custard over the bread and allow it to soak one hour; dissolve rich cheese in one-half gill (about one-quarter cupful) of cream—enough to cover the bread one inch thick; salt and pepper and stir over slow fire; when melted pour the cheese over the bread; put into the oven and bake until quite brown.

Cheese Puffs—Line patty pans with puff paste; put a cupful of cream into a double boiler with two ounces of grated cheese (one-half Parmesan if liked); add a saltspoonful of salt, dash of pepper, pinch of sugar and tablespoonful of butter; melt to custard and break in two eggs well whipped. Melt the cheese, but do not boil.

Stuffed Baked Tomatoes.

Get tomatoes of uniform size. Cut off tops and scoop out a portion of the pulp. Butter a pudding dish and put the tomatoes in this. Fill tops of the tomatoes with bread crumbs, plenty of butter, a little sugar and pepper and salt. Put balls of butter, sugar and bread crumbs in spaces between the tomatoes as they lie in the dish. Chop the pulp which was removed from the tomatoes into these balls of stuffing. Put in oven and bake a nice brown. When done, put baking dish with the tomatoes on top of stove, pour three-fourths of a cup of cream over them and let boil up once or twice.

THE QUIET HOUR

CHURCH TO COMBAT FORCES OF EVIL

OUR English exchanges report Len G. Broughton as having made a diagnosis of the arrested progress of the Nonconformist churches in Great Britain. His conclusion is that much of the trouble is due to lack of proper emphasis upon the importance of the church. He feels that instead of spending time in the discovery and criticism of faults in church organization and life we should devote ourselves to the strengthening of organized Christianity.

While the denominations in America have made a larger proportionate growth than they have done in Great Britain during the last few years, conditions here are by no means ideal. We are compelled to face the fact of lessened interest in the church on the part of Christian people. Only in exceptional cases is there the loyalty to the church which marked the religious life of 50 years ago. This decadence may be explained, in part, by the growing devotion to pleasure; the motor-car and the golf links have not a little to do with the decrease in attendance upon the services of the house of God. As we have increased in wealth and ability to supply ourselves with various forms of recreation, we seem to have decreased in devotion to the great interests of the human soul.

Need for Return to Church.

Whatever other reasons there may be, however, for the decrease in church attendance, it seems clear that the removal of emphasis from the church as an essential factor in the work of the kingdom of God has had not a little to do with the change that has taken place. For some years, now, most of us have been busy in making it clear that salvation does not hinge upon ecclesiastical relationship, and that it is possible to serve the cause of Christ without using the church as a medium of expression. We have laid stress upon the immediacy of relationship between the believer and his Lord, something which always needs emphasis, and have measurably neglected to set forth the necessity for co-operative effort for the extension of the kingdom of God. In our desire to promote the essential unity of all the followers of Jesus Christ, we have, perhaps, unconsciously to ourselves, conveyed the impression that the world would get along very well without Christian organization of any kind. Those of us who believe and teach that Jesus did not organize a church may have been understood as holding that the organization is unnecessary.

Must Be Organized Work.

It is high time to open a campaign on behalf of the church; to undertake the task of making it clear that life must organize in some form of expression. The first thing to be done is not so much to convince people of the importance of any particular form of church organization, as to put beyond question the necessity for organization. We as Baptists have our convictions as to the proper constitution of the church. At the present time the question seems to be not so much as to the specific form which the church shall take, but whether or not we shall have a church at all.

In conversation with a young man recently who had just returned from a conference of Christian young men, he said that he had been impressed by the indifference, not to say contempt, for organized Christianity manifested by many of those whom he had met. Beyond question, the Christian forces of this country must present an unbroken front in the conflict with the forces of evil. It will be suicidal, however, for us to injure all organization and to depend upon guerrilla warfare. Independent and isolated activity on the part of the individual cannot be depended upon to produce the results which we desire. We are weak enough, at the best, and it is only in associated effort that we shall be able to accomplish the tremendous tasks which are before us. A new sense of the importance of the church and a larger and more unselfish devotion to its interests are greatly needed in the religious life of today.—The Standard.

Law of Love.

"Love is the fulfilling of the law." The law of love is a positive principle. Neither morals nor manners can be taught by saying "Do not." The old law said, "Thou shalt not," but Jesus says, "Thou shalt love." Against the pharisaic legalism that constructs a law of negative requirements and calls it righteousness, he places love, which is the soul of duty, the unending fountain of all beneficence and service. It displaces badness by the "expulsive power of a new affection." "Love is the fulfilling of the law." As in the tree every bit of bark, trunk, branch, twig, leaf and bloom are manifestations of the one life that builds up all its strength and beauty, so every commandment of the moral law and every virtue of the moral life are transformed expressions of the one central energy of love. Of this single theme all heroisms and sacrifices, all philanthropies and reforms, all saintliness and usefulness are endless variations.

To Whom Should We Speak?

By REV. HOWARD W. POPE,
Superintendent of Men of the
Moody Bible Institute, Chicago

TEXT—Jeremiah 1:6-7: Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.



There is no rule of universal application, but one must consider the age, sex, and general condition of those whom he approaches.

Uncle John Vassar was accustomed to speak to every person whom he met on the subject of religion, but his rule might not be the best one for all.

He was a man of years and experience, and he could hold his own with people whom a younger person could not so successfully deal with. On one occasion he accosted two ladies in a hotel in Boston and inquired if they were Christians. "Certainly," they replied. "Have you been born again?" he asked.

"This is Boston," said the ladies, "and you know that we do not believe in that doctrine here."

Uncle John opened his Bible and showed them what God has to say about the subject, and in a short time all three were on their knees. When her husband returned at night, one of the ladies told him about her encounter with Uncle John.

"I wish I had been here," said the man.

"What would you have done?" asked his wife.

"I would have told him to go about his business."

"But, husband, if you had been here, I think you would have said that he was about his business."

That was a true estimate of Uncle John Vassar. He made it "his business" to witness for Christ always and everywhere. Let us make it our business to witness for the master at all times, and in all places. It may not seem best to speak to every one whom we meet, but we should at least be willing to do so, if God required it. Whether he does or not, can only be determined by asking him.

Mr. Moody's Rule.

When Mr. Moody was just beginning to do Christian work, he promised God that he would speak to one person at least on the subject of religion, every day for a year. He kept his promise faithfully until the last day of the year. That night as he was about to retire, he remembered that he had not spoken to any one that day on the all-important question. It was rather late, but he did not wish to break his record, and so he rushed out into the street, and halting the first person whom he met, he inquired if he was a Christian. The man told him it was none of his business, and added some other remarks not altogether complimentary.

Mr. Moody returned to his room thinking that he had made a fool of himself, and that probably he had hurt the cause which he meant to help. One of his friends who had heard of the incident rebuked him sharply, and told him that he must stop speaking to people in such an abrupt way, or he would make himself obnoxious.

God evidently took a different view of the matter, for in a few days the man whom he addressed so abruptly sought him out, apologized for the way in which he had abused him, told him that he had had no peace since that night on account of his sins, and asked him to show him the way of salvation. If we listen to the devil he will tell us that any kind of Christian work is foolish. Let us listen to God alone.

Begin at Home.

It is so much easier to speak to others than to those of our own household, that they are liable to be overlooked, but we certainly have a duty at home which we cannot afford to neglect. If our life has been inconsistent, we had better confess it frankly before we talk to others about their life. If we wait until we are perfect before we begin, we shall never begin. Remember that all God's work is done by imperfect workmen.

Do not omit to speak to the children of Christian parents, ministers included. Too often they have been so busy looking after other people's boys and girls that their own have been neglected. We are often mistaken in assuming that those who live in Christian homes must necessarily be Christians.

Surely all of our schoolmates, shopmates and friends have a right to expect of us a real interest in their spiritual welfare. It is not wise to talk to them constantly on the subject of religion, but we should let them know how we feel, and that they are on our heart all the time even if we only speak to them occasionally.

It is here perhaps that the greater perplexity arises, but let us never forget that we have an infallible guide who is sufficient for all emergencies.

IN THESE DAYS OF DIVORCES

Really Nothing Remarkable in the Simple and Frank Explanation of the Small Boy.

We were walking down the street Sunday and we saw the most beautiful child sitting on the front steps of a pretty house, says Ted Robinson. His eyes were so big and blue, his curly head so golden, his innocent smile so frank and inviting that we could not resist the temptation to enter into conversation with him.

"Well, son," we said in the idly genial way with which an adult usually addresses a child, "how old are you?"

"Four," lisped the infant. (He didn't really lisped, because you can't lisped when you say four; but that's the way children are supposed to do.)

"Isn't that fine!" (It would have been just as fine if he'd been three, though, or five. More idly.) "And whose little boy are you?"

"Mamma's little boy."

"Aren't you papa's little boy, too?"

"Nope."

"Why aren't you papa's little boy?"

"The decree gimme to mamma."

Then we went on our pleasant way.—Savannah Morning News.

Chivalrous in Face of Misfortune. At a mass meeting recently in nearby town an old and foremost citizen who clings to the sartorial styles of years ago, was called upon for views on the subject in discussion, made a brief speech, and as he was compelled to hurry back to his office he turned to the seat next to him, which he had deposited his silk hat just in time to see a woman flatter it completely by sitting on it.

Ever polite, his feelings were nevertheless stirred, and the best he could think of to say under the circumstances was:

"I—I—I hope you have not injured yourself, madam."—Kansas City Star.

Situations Vacant.

The rich bachelor sighed and looked fixedly at the beautiful girl.

"Things with me," he said, "are sixes and sevens. I feel the great need of a woman in my home—who would straighten out my tangled affairs and make life worth living once again."

Her soft glance spoke her excitement and expectation.

"Yes?" she queried, gently.

"Do you know," he continued, "of any good, able-bodied woman whom I could get to clean the house?"

At the Prison.

"What are you in for, my poor fellow?"

"I'm afraid it's for keeps."

Red Cross Ball Blue gives double value for your money, goes twice as far as any other. Ask your grocer. Adv.

The only way to cure a man of bachelorhood is to feed him to a designing widow.

So Like Strangers.

Well—Bob Brown and Dolly Smith are engaged.

She—Indeed? I thought they were better acquainted.

Puts Job in Second Place.

A Humboldt rancher returned from a year's trip through the east to find that a one-time neighbor of his, a man noted for his perfect patience, had been having a siege of bad luck. Upon hearing the news he immediately sought out the neighbor to console with him.

"Well, John," he said, after greetings had been exchanged, "I hear you lost all of your timber through the forest fires."

The other man nodded.

"And they say that the river cut off your best bottom land; that your hogs all died of cholera; that your wife and children had been sick, and that they have now foreclosed the mortgage on your other place."

John nodded again. "Yes, it's all true," he said, looking about him at what had once been his prosperous farm, "all true. Why, sometimes I get almost discouraged."—Ladies' Home Journal.

England's Motto.

"Dieu et Mon Droit"—"God and My Right"—the royal motto of England, was the parole of the day given by

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Wonderful Event

IF THERE is a time above all times when a woman should be in perfect physical condition it is the time previous to the coming of her babe. During this period many women suffer from headache, sleeplessness, pains of various description, poor appetite, and a host of other ailments which should be eliminated in justice to the new life about to be ushered into this world.

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Is a scientific medicine carefully compounded by an experienced and skillful physician, and adapted to the needs and requirements of woman's delicate system. It has been recommended for over forty years as a remedy for those peculiar ailments which make their appearance during "the expectant" period. Motherhood is made easier by its use. Thousands of women have been benefited by this great medicine.
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It is your privilege to write to Dr. Pierce for advice, and it will be gladly given free of charge. Of course all communications are confidential.

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